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The Masonic Craftsman

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of Freemasonry*

In This Issue: Freemasonry and the State

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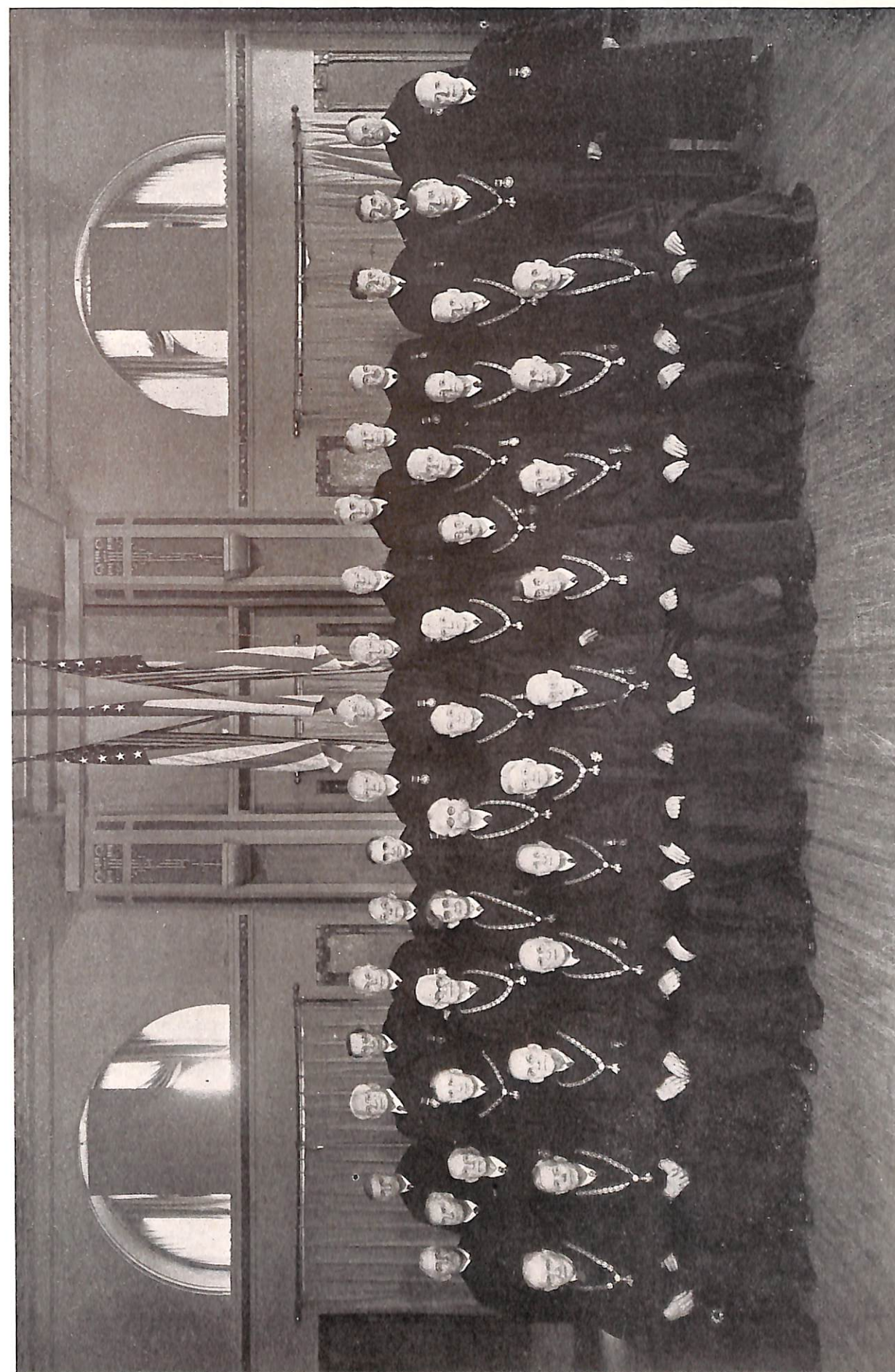
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NEW ENGLAND Masonic Craftsman

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No. 3

TO OUR READERS IN THIS COUNTRY AND TO THOSE OTHERS SCATTERED THROUGHOUT THE GLOBE THE CRAFTSMAN EXTENDS FRATERNAL GREETINGS AND HEARTY GOOD WISHES FOR

A MERRY CHRISTMAS
and

A BRIGHT AND HAPPY
NEW YEAR

APPEAL With the approach of the Christmas season the thoughts of men will inevitably revert to that historic occasion when, in a lowly stable in an humble village in Judea was born One whom a great part of the world have taken to be a rule and guide of their faith.

Particularly is this true of Knights Templars, that branch of Ancient Freemasonry whose annals record the chivalrous deeds of men who sought the preservation of Christianity and fought for the possession of its holy places on battlefields remote from their native habitat.

Emulation of the unselfish motives actuating those Crusaders of ancient times in meeting their modern challenge by gifts of self and service and a worthy response to the annual request for funds which comes at Christmastide to all ranks will be the best answer to the appeal of the less fortunate.

FRONTISPIECE With particular pleasure we print as a frontispiece to this issue of THE CRAFTSMAN a group picture of the active members of the Supreme Council 33° A.A.S.R., N.M.J. These men may well be styled the elite of Freemasonry, for with the exception of a similar group in the Southern Masonic Jurisdiction, they stand probably without parallel—unique and representative of all that is best within the Craft.

Not by simple lip service do men attain the heights in Scottish Rite Masonry. Qualities of high character must be evident. Politics play no part in their preferment. Distinguished, outstanding service in the interests of their fellows make these men the choice for this exalted rank.

For which reason all Masons may be proud that such a body exists and will earnestly hope that the very high standards hitherto maintained will characterize the future, and that no dearth of worthy material may jeopardize its continued excellence.

QUESTIONING Too often tradition influences unduly the mental and physical processes of men. In Freemasonry this sometimes is true. Because a thing has been done in some specific way or manner for many years, any suggestion to change it is looked upon as an attack upon a fundamental, whereas often as not there is a better way to do it.

There should be a reason for every one of our actions, small and great, otherwise we may find ourselves doing things, purely by instinct or through habit, which have long ago become useless and obsolete.

A dog turns round and round before he lies down—a cat kneads the place it is going to rest in, and neither has any reason for its actions save that in the dim past their ancestors lived under conditions which made these actions necessary.

To make progress it is essential that our every action should aim at efficiency—not necessarily in Craft matters for expediency's sake, and in discovering those factors which together make for progress we will find that one of the most important is the factor or spirit of "questioning."

From the very day we are born we begin to acquire habits, some of them useful for the time being, and others which remain with us throughout life. Yet year after year we go on adding to these habits until many of them become mechanical, making no call whatever upon the mind for their performance.

If we had to think out afresh every morning the way to dress, the exact place at which we should part our hair, of the best route we should take to come to our daily business, or if it were necessary to exercise any thought whatever about the thousand and one little things that have to be done, we should have little time left for real work, and at the close of the day would be weary indeed, having accomplished little or nothing toward progress.

Good habits! time and effort-saving habits are thoroughly useful things, but it is necessary continually to take stock of them so that they do not accumulate to the exclusion of progressive action lest they become crystallized into systems; those systems must be continually scrutinized and "questioned." Obsolete sys-

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Alfred Hampden Moorhouse, Editor and Publisher.

tems should be discarded and new ones installed when the need arises.

An increasing spirit of questioning therefore is necessary to assure that no blind following of habit impedes progress or permits barnacles to attach themselves to the body of the Craft to a point where its usefulness is destroyed or impaired.

History and precedent are fine things in their way. They are not necessarily vital, however, and a strict examination will not be amiss now or at any future time.

PEACE One chief objection to war is not that it is wicked but that it is so unutterably silly. No nation is or can be better off for a war, and to win is little less fatal than to lose. To attempt to settle international differences in the present highly organized state of the world by indiscriminate distribution of high explosive shells, incendiary bombs and poison gas is like trying to regulate a delicate and expensive clock by stirring up the works with a red-hot poker or smashing them with a crowbar.

When all arguments in favor of the present mad race to re-arm have been exposed or exhausted, some people will still say with a holy fervor: "There are worse things than war." *We'd like to know what they are.*

A Monthly Symposium

Freemasonry and the State

The Editors:

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FREEMASONRY AND THE STATE

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston, Mass.

THE concerns of people organized into political units, national or international, are of the utmost importance to Freemasons as individuals but to Freemasonry as a unified body, definitely and decidedly they are not a controlling or deciding factor, for reasons that should be obvious.



Whereas Freemasonry as an eleemosynary or educational institution seeks the elevation of human society by a search for Truth through Masonic Light, affairs of State are bound up almost invariably by the narrower objectives of nationalistic ambition, with a thousand and one

inhibitions and variations inherent to racial impulses. The precedents of generations of political play are often directed by selfish and unscrupulous despots, with ideas and ideals far removed from those contained within the tenets of "our gentle Craft."

Without stressing the economic and social evils of war, what of its moral evils? What possible moral evil could be worse than the flood of hatreds, violence, fears and jealousies left behind as a legacy from the last war? The loss for individuals and nations of civil and religious liberty is a fruit of war, not a thing to be cured by further fighting. What comfort is there in that fearful argument which leaders might frankly proffer: "We cannot, of course, promise you any protection. But this we can and do say: if you will only spend enough money you will have the solid satisfaction of knowing that, while you, your wives and children are being blown to atoms, or are dying in agony from poison gas, the same sort of thing is happening in all the larger cities of your enemies."

Fear is a chief cause of war. To remove that cause is the principal purpose of all lovers of peace. If a re-distribution of the earth's surface is necessary to satisfy the just ambitions of any nation and to enable it to live in comfort and in peace, then an international conference to consider the just requirements of all nations in raw materials and of opportunities for emigration and the "open door" everywhere in place of present-day crazy economic nationalism are the things called for alike by Christianity and by common sense. The only alternative seems to be the downfall of civilization as we know it.

This is not to say that Freemasonry should stand idly by and see the interests of humanity ruthlessly sacrificed or exploited by designing political parties or individuals. Its weight always should be placed in the scales against exploitation of the human race, not necessarily as an active participant in any party politics but as an influence for good through its dominant characteristics of moral rectitude. As such it is a deterrent to evil design. Any other policy or pronouncement would be highly dangerous to the Craft.

We have seen how in certain countries of Europe Freemasonry has been discriminated against almost to the point of extinction. We have witnessed powerful political enmity to the Roman Catholic church. In both cases there is reason to believe that political animus or the injection of sectarian influence was in large measure responsible for the misfortunes that have befallen each, and this, notwithstanding the merits of any beneficent intent on their part.

It is difficult for people, particularly among the Latin races, to distinguish between purely charitable and educational impulses and practical politics. Enthusiasm often impels overt action. Leaders of church and other organizations are sometimes guilty of this

error of confounding the two with grievous consequences.

At few points does Freemasonry in this country come in contact with the State. Happily those contacts of the past have been of a friendly nature, as, for instance, when Grand Lodges have been requested to lay the cornerstones of public buildings, etc., or when the head of the State steps out of his role as chief executive to officiate in the ritual of the Masonic fraternity in an humble capacity to raise a son to the Master Mason degree.

Our English brethren handle the matter of the relations between Craft and State well. The two elements are kept rigidly apart in everyday functioning, yet the highest in the land Masonically are vitally interested in the affairs of State. The two supplement each other. What wisdom or merit is included in the Masonic fraternity and its leaders should be freely given to the service of the State. A thorough knowledge of Masonic fundamentals can be a mighty factor in the institution of government.

Constant guard is necessary to prevent the intrusion of politics as such into the lodgeroom. Matters of public policy on the other hand are a legitimate and proper subject for the most earnest consideration of Freemasons. With this point clearly understood, it is not difficult to envisage Freemasonry as an important influence in the affairs of State.

RELATION IS CASUAL

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

THERE is an ambiguity about the topic assigned for this month that makes it difficult for the writer to get started. It may be assumed with safety, we think, that the word "state" in the title refers to the civil or political government.

In that case there are very decided differences as to relations in various geographical locations. For instance, in Italy, Germany, Russia and Spain the relation of Masonry and the state is akin to that of a wandering insect and a tidy housewife; Masonry has been effectually stepped on. In the United States, also, no longer ago than the World

War, when Masonry sought recognition from the government that it might alleviate the condition of our soldier boys by furnishing them with certain small luxuries and comforts, the fraternity received a polite but quite unmistakable kick in the face. In general, however, our own country and many others are inclined to maintain a friendly relation with Masonry.

On the Masonic side about everything that can be has been done to foster friendly relations. Every initiate who takes the obligations of the fraternity is strongly impressed with the idea that he owes allegiance to the government under whose protection he lives, that he should obey its laws without exception,

that he should not propose or countenance anything that may be subversive of the peace and good order of society, and that he should not engage in private piques and quarrels or conspiracies against the lawful authorities. These admonitions indicate plainly the amicable attitude of Masonry toward the civic rulers and established government.

The state, as far as we know, has never reciprocated by written word or public pronouncement. Nor is it necessary or desirable that it do so. Masonry is simply a rather numerous section of the general public banded together for beneficent purposes. It does not ask for nor desire official recognition or political patting on the back.

Elsewhere than on this continent the relationship between Masonry and the state is not so peaceful and serene. Our brethren in foreign countries have taken a controversial part in political affairs—a course which some Masonic protagonists have recommended to American Masons, but which the writer cannot approve because it appears to him to be contrary to the traditions of the institutions and a dangerous precedent to establish. In several of the countries of Europe the Masonic fraternity is a recognized political faction, for which reason it has undergone persecution and in some instances has been entirely suppressed. In the Far East Japan will not allow its nationals to become Masons, though lodges of foreigners are permitted to exist in the realm of the Mikado.

In England, Scotland, Ireland, Scandinavia and some other countries of Europe the status of Masonry is much the same as it is in these United States. Witness the fact that the British king has recently accepted the title of Past Grand Master of the Grand Lodge of England, after having held other high positions in the craft. In this land of ours Masonic membership by common consent cuts no figure whatever in a man's relation to politics and the state. We have had Presidents, governors and other civic officers who were Masons and we have had as many or more who were not, and in no case has the fact of Masonic membership or the lack of it had any discernible effect upon their usefulness or the consideration accorded them.

Masonry as an organization has but a negligible amount of contacts with the state. It is a property owner and taxpayer, but it supports its own enterprises without assistance from the public treasury save such exemptions as are extended to all philanthropic institutions. It is not in the habit of asking special privileges and does not seek to pull profit from the public purse by political favoritism.

In short, Masonry gets along very satisfactorily with the state because it lives decently, deals honorably and expects from government only what is its due. It studiously avoids political entanglements and thus keeps itself clear of partisan bitternesses and their inevitable consequences. As long as these practices are adhered to there will be little danger of anything upsetting the complete concord which now exists in the relations of Masonry and the state.

IMPLIED RATHER THAN FORMAL

By Jos. E. MORCOMBE

Editor *Masonic World*, San Francisco, Cal.

"RELATIONS of Freemasonry and State?" Such in terse form is the question propounded for our present discussion. There must have been in mind of its proposer a definite idea of existing relationship, but this is not immediately apprehended. A relation between Masonry and the State would naturally indicate a compact, with specific duties and responsibilities assumed by both parties. This, we know, is not the case, at least in the United States. At first thought one is tempted to declare that there is not, nor can there be, any such relationship as might be indicated by the bare form of words here quoted.



But leaving aside the legalistic point of view, or any thought of a treaty signed, sealed and delivered, it must be admitted that between the state, or government, and every lawful institution of the land, there does exist a distinct relationship. This is acknowledgedly tacit or implied; not formal, committed to words or made matter of record. To whatever organization or institution the favor and protection of the government is extended, there is the implied yet recognized understanding that such organization will be so constituted and conducted that its actions will be an exemplification of good citizenship: that not only will its membership be law-abiding and peaceable, but that the group will, as such, be a firm supporter of the form of government permitting its existence, and giving it free opportunity to expand and become strong and prosperous.

The government, likewise, by accepting the organization as part of the social and moral agencies of the country, assumes a duty, requiring no formal expression or legislative action, to guard the association against hostile influence or action, from whatever source arising. If dissension comes, adversely affecting such institution, the state assumes, without petition, the role of impartial arbiter, composing any difficulty as justice may demand. The state also gives to every such institution free entrance to the courts of the land, for defense of its rights whenever assailed.

An arbitrary government, where the will of a dictator or the wishes of a group in control, usurps all methods of law, is invariably inimical to Freemasonry, as it is to any organization not subservient to the will or whim of those in power. With the state thus constituted, there can be no relationship. Proscription and expropriation ends any organization claiming the free exercise of thought and speech.

We should emphasize the implied duty of Masonry, as a return for its freedom and the protection granted

by a kindly government, in that the members must be prepared, should occasion arise, not only as individuals, but as an organized group, to support and defend the state from hostile or injurious influences or forces, whether from within or without.

If American Masonry will keep in mind its duties, even though they are seldom expressed, being rather taken for granted as of the very scheme of our national life, and American democracy endures, the present happy relationship will continue without check or interference, and to the benefit of both the fraternity and the State.

NO RELATIONS — NO CONNECTIONS

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

SUCH a question as is up for discussion this month might be fitting and proper in certain European countries where, if report is to be credited, there are direct relations between Freemasonry and the government. In the United States there are no such relationships and, pray God, there never will be.



By Masonic law here, the Craft neither can nor should interfere or intrude in the slightest measure in governmental affairs. Masons as individuals are taught to render implicit obedience and respect to all civic superiors. This means, if it means anything, a strict

"hands off" policy in governmental affairs.

Masons may—indeed it is their duty as it is the duty of all good citizens—exert their abilities for or against any proposed line of governmental action, but once the decision has been made and the policy determined they—as all other citizens, are bound to abide peacefully by the result. In any and all cases, Masonry as an institution, cannot and should not act. Any other course would not only destroy the peace and harmony of its own membership, but would be certain to arouse antagonisms, hatred and jealousy among those outside its circles.

These results appear to have followed in Italy, France and Spain where, report has it, Masonry was an active political factor for years. In the one country it has been wiped out entirely—except possibly in the hearts of a few real Masons—while in both France and Spain, it has been attacked fiercely by all factions.

Politics and affairs of state are good things for Freemasonry to let alone. It is sufficient for the individual to carefully recall the charge given him following his initiation and to be a quiet and peaceful subject, true to his government and just to his country, cheerfully conforming to the government and his superiors.

So will the best interests of the fraternity be best conserved and preserved.

Origin of the Royal Arch and Knight Templar Degrees

By CYRUS FIELD WILLARD, F.P.S.

In an article published in the MASONIC CRAFTSMAN for August, 1935, under the title "Origin of the Scottish Rite" I have shown that the origin of the Scottish Rite was to be found in the Rite of Seven Degrees, which Rebold in his "History of the Three Grand Lodges," said was introduced by the Chevalier Ramsay into the Grand Lodge of France about 1730, the year in which Ramsay was initiated in the Lodge of Antiquity at London. Chevalier means "knight" and Ramsay, the son of a rich baker at Ayr and graduated from Edinburgh University after serving in the English army in Flanders, went to Paris where he was knighted about 1715 by the Prince Regent of France, then grand master of the Knights of St. Lazarus, which afterwards according to Gould became the Knights of St. John. Not only was he, Ramsay, responsible for the degrees of the Rite of Perfection which later in America became the Scottish Rite but to the same source can be traced the origin of the Royal Arch and Knight Templar degrees which were introduced into America by Irish military lodges in British regiments of soldiers such as those quartered at Boston, which helped the Scottish Lodge of St. Andrew in that city to confer the Royal Arch and Knight Templar degrees on a candidate of the Lodge of St. Andrew in 1769.

A diploma was also given by another Scottish Lodge of St. Andrew at Charleston, S. C., in 1783. On this diploma the seal of the Lodge of Perfection was used and the names given of the Royal Arch, Knights Templars, Knights of Rhodes and Malta, are given in the facsimile of this diploma, shown opposite page 284 of Volume 1 of the Encyclopedia of Freemasonry, revised by Clegg, with other degrees given by these "Ancient Masons of this Scottish Lodge of St. Andrew at Charleston, S. C. It was here in Charleston, S. C., that the Ancient Grand Lodge of South Carolina whose lodges under their blue lodge charters had been practicing the degrees of the Rite of Perfection and the Royal Arch and Knight Templar degrees under arrangements with a Dublin charter, erected itself into a Supreme Council in 1801 to govern these degrees as was told in the article referred to above. Thus through Ireland and Stephen Morin who had been given authority to establish the degrees of the Rite of Perfection in America by a patent issued to him and signed August 27, 1761, and given him by the Supreme Council of France and the grand lodge and signed by the secretary of both bodies.

The work done by Stephen Morin and his successors has been repeatedly told and need not be repeated now.

In "the Book of the Companionship" written in French by Agricol Perdiguier, page 24 of the second edition, Paris, 1841, which was sent me by the kindness of Bro. C. C. Hunt, F.P.S. of the Iowa Masonic Library, I found the following in French which when translated is as follows after quoting the letter of Hiram King of Tyre, in which he refers to the legend of King Solomon forming one of the branches of the

Companionship, and quotes this letter, "Now I am sending you a man, expert and skilful" and in a footnote Perdiguier says: "This man expert and skilful is no doubt that other Hiram, whom they consider as one of the architects of that Temple." On page 39 he says "The carpenters and joiners (Menuisiers) also wear white gloves because they have not, so they say, dipped their hands in the blood of Hiram." "Others pretend that the name of 'dog' attributed to some of the companions of the Devoir, comes from the fact that it was a dog that discovered the place, where under the rubbish of the Temple lay the body of Hiram, architect of the Temple, and after that all the companions who separated themselves from those who had killed Hiram were called 'dog.'"

This is quoted merely to show that the Companions of the Companionship, operative Masons from France had the legend of Hiram and brought it to London after they were called to London after the great fire of London to rebuild the fifty churches under Sir Christopher Wren which the Encyc. Brit. says took 30 years. They also had the knowledge of the arch which is embodied in the 13th degree of the Scottish Rite of today and on the chapters of the Royal Arch formerly given under a Lodge charter, which was among the degrees cited by Bro. William Wonnacott in his memorable address to the Quatuor Coronati Lodge of which he was a past master, on March 5, 1926 and published on Page 63, *et seq.* Vol. 39, *Ars. Quatuor Coronatorum*, Bro. Wonnacott was the grand librarian of England as well as past master of the celebrated lodge of research. In this address he not only showed that the degrees of the Rite of Perfection which afterward became the Scottish Rite in America were practiced in the blue lodges with a lodge warrant from the Grand Lodge of England (Moderns) but were also taken to Ireland, whence they were carried to America by traveling Irish military lodges who got their degrees from the French lodges in London, who worked what we now know as the Knight Templar and Royal Arch degrees. On page 83 of the Vol. 39, Bro. Wonnacott says: "During the period above-named, 1764 or earlier, down to 1790, some of the lodges in London were attracted by the brilliant ceremonies and high-sounding titles of foreign Masonry, particularly the Union Lodge No. 470, and the Lodge St. George of the Perfect Observance Lodges in London working in the French language for the benefit of foreigners residing in that city.

Both lodges were intimately associated with a body practicing the higher degrees, a sort of College of Rites, which adopted a series of seven degrees or grades, and appears to have combined the Templar tradition with the various steps of the rite Ecossasi (Scottish Rite). Each of these groups ran a chapter of high grades, such degrees being imported from the Continent, and these played an important part in extending their practice to Ireland, America, Lower Saxony, Russia, and probably to Bristol, even the

renowned Dunckerley seeming to be within the sphere of their influence. The material for the present review is preserved in the archives of our Grand Lodge (of England) of which he was librarian for a number of years. Under the heading, "French Lodges in London, Wonnacott says: "First of all was the Lodge at Solomon's Temple in Hemmings Row, which numbered among its members both Anderson and Desaguliers. This was undoubtedly at that early period, according to the opinion of the writer, a lodge of operative French Masons of the Companionship remaining after the Great Fire of London, and of which Anderson may have been the chaplain, according to the story of Dr. Merz in his book, "Guild Masonry in the Making." They had the legend of Hiram, as the name of their meeting place would seem to indicate, for the companions to this day claim to have been organized by Solomon at the time of the building of the Temple, as the writer has shown in a large book he translated, for which he could get no publisher in the lean years after the depression. This membership of Sanderson and Desaguliers in this Lodge at Solomon's Temple must have been before 1723, as he says in the next line, "The Lodge No. 20, at the Dolphin in Tower Street, Seven Dials, was constituted 12th June, 1723, and erased 25th March, 1744. This lodge was called the French Lodge while it was meeting at the Swan, in Long Acre, from 1730 to 1744. It was during this period that the membership was composed of French brethren" (Note by present writer, The Chevalier Ramsay was made a Mason in the Lodge of Antiquity in 1730, and died in 1743).

On Page 70, Vol. 39, Bro. Wonnacott says: "What was this Rite of Seven Degrees and where did it originate?" Rebold says, page 44 of his "Histoire des trois Grandes Loges": "A Scotchman, the Baron Doctor Ramsay succeeded in establishing and introducing another Masonic system called Scottish with Seven Degrees."

Wonnacott goes on to say: "From documents now published we learn that the following grades or degrees were worked in the Union Lodge, St. George of the Observance, Perfect Observance No. 1, of the Metropolitan Chapter, College or Council of the Seven and last Degrees. (Note while these were called the Rite of Seven Degrees, it would seem that they were rather seven groups of degrees which included the 25 degrees of the Rite of Perfection. These degrees were Apprentice, Compagnon, (Fellow of the Craft) and Master of the Craft. The fourth is mentioned as Elu (Elect), but there also are the degrees not numbered of Architect, Provost and Judge Grand Architect Companion of the Royal Arch, Grand Elect, Sublime Master Perfect Scotch Master, the fifth is named Knight of the East and West, in which crossing the bridge plays an important part. Sixth, Knight of the Eagle, Pelican, Rose Croix of St. Andrew, of Heredom, Triple Cross, or Knight Rose Croix: seventh and last came the K.S.H. (Kadosh). In one place the Royal Arch is termed the fifth. There are also mentioned the Petit Elu Inconnu, Knight of the Sun, Knight of the Sword or of the East, Grand Commander of the East, and others. These are merely referred to on page 70. The origin of this system was in all probability the Chapter of Clermont (note by

present writer, this Chapter of Clermont became the Rite of Perfection.) Wonnacott says of this Chapter of Clermont, "A chapter of high degrees, formed by the Chevalier de Bonneville, 1754, who built for it a habitation, in one of the northern suburbs of Paris, now the Faubourg Poissonniere. We know very little of this body, says Wonnacott, except that upon the three orthodox degrees it built 4th, Ecossasi (Scottish) 5th Knight of the Eagle, 6th Illustrious Knight or Templar, and 7th the sublime Illustrious Knight. There also existed from 1756 to 1767, the Knights of the East, Sovereign Princes of Masonry, a rival of the Chapter of Clermont and contending for the direction of the councils of the Grand Lodge of France, where a powerful high grade influence seems always to have been at work. The intense rivalry of the Clermont Chapter and Knights of the East led to a compromise and the formation of the body called Emperors of the East and West in 1758, which is said by Clegg to have given Morin his Patent to spread that rite in America. Wonnacott goes on to say that this was probably a continuation or development of the Chapter of Clermont, designed to outbid the former bodies in the number of degrees conferred, the brilliancy of the ceremonies and in high-sounding titles. It became the Council of the Emperors of the East and West, Sovereign Prince Masons, Substitutes General of the Royal Art Grand Surveillants and Officers of the Sovereign Grand Lodge of St. John of Jerusalem with the title of Heredom of Perfection added. In 1767 this body secured ascendancy in the Grand Lodge of France, but by royal order the latter body closed down till late in 1771. On resuming its labors in 1772 the Duc de Chartres became G. M. of the Emperors and also of the G. L. of the Masters of the East. Both fused into the National G. L. for about a year, then became the Grand Orient of France, continuing down to the French Revolution. It will be noted that the Duc de Chartres is mentioned as G. Master in De Lintot's list. (De Lintot was one of the leading exponents of this Rite of Seven Degrees among the French Lodges. From documents preserved in the archives of the Grand Lodge of Ireland there appear to have been seven grades in all, each of the additional higher grades being subdivided into three, and there is ample proof that the Irish brethren obtained their instruction from the London College of High Grades. "Let me set out here, says Wonnacott, on page 71, "the subdivision recited in a ritual, in MS. now owned by the Grand Lodge of Ireland: First, the three craft degrees; second, the Petit or Elu Inconnu, Elu of Fifteen, Third Architect, Provost and Judge, Grand Architect; fourth, Royal Arch; fifth, Knight of the East, Grand Commander, Prince of Jerusalem; sixth, Knight of the Eagle, Rose Croix; seventh, Knights of the East and West, Knights of the Triple Cross, Knights of Palestine, Templars. (Note by present writer): If one will refer to the speech of Ramsay to the Grand Lodge of France, as orator of that body in 1737, he will see the originator of the Royal Arch and Knight Templar degree referred to above, Knight of the Sun, the Physical, Philosophical and Moral College of Heredom, called Kadosh, otherwise Knight of the Black Eagle. On the inside cover of Book No. 1, is written the list of officers of the Order. Former

masters of the Lodge of Perfection of Observance of the Seven Degrees. (Note by present writer): Morin was in London in 1762, and could visit these French Lodges, as he said he did in his letter to De Jonville, as given in the Encyclopedia of Freemasonry, in this list of Officers of the Order as given by De Lintot are Prince of Clermont, G. M. the Duke of Chartres, D. G. M. at present sole G. M. of all the Lodges of Grand Elus in France. When the early Knight Templars were set up under Dunkerley, the first one he warranted for London was named the Observance of the Seven Degrees, while the Baldwin Camp, which in 1791 put Dunkerley in the position of Grand Master of the Templar Order and later came in under the Grand Conclave was called the Eminent of Seven Degrees when enrolled under the Grand Conclave. There were three encampments under Dunkerley called Harmony of the Seven Degrees, Science of the Seven Degrees and Royal Edward of the Seven Degrees. The Observance of the Seven Degrees, says Wonnacott, page 72, must be the Templar branch of the body we now have under consideration. Before 1791, the Preston Schism

JOSEPH JEFFERSON

By SAMUEL HENRY LONGLEY

While Washington Irving preserved the legend of Rip Van Winkle and made it a delightful bit of literature, it remained for a member of our Craft through his talent to make it a living reality of the stage for all English speaking people. Brother Jefferson did this and did it with such exquisite skill as to transport the thought of every audience back to the time when the goblins enchanted good Rip Van Winkle to his sleep under the trees that covered the Catskill Mountains along the Hudson River. This was a theme that gave the fancy of Bro. Jefferson full play, and he made it the masterpiece of his long life on the stage.

Brother Joseph Jefferson was born in Philadelphia, February 20, 1829, the third of that name in a family of actors, and began life on the stage at the early age of three years, when he took the part of the boy in Kotzebue's Pizzaro. From that time he continued to appear in different characters until he became the most famous of all comedians in America. Jefferson was made a Freemason in Concordia Lodge No. 13, at Baltimore, Md., March 9, 1857, and he lived through a long and useful life the principles of the Craft, winning the love and respect of many of the leading men of this country by his kindly spirit and brotherly disposition. He was a living exponent of the principles of the Order.

Jefferson won his first marked success when he took the part of Asa Trenchard in Tom Taylor's *Our American Cousin*, in Laura Keane's Theatre, in New York. In this part he showed a natural humor and spirit of comedy that was new, and it also revealed to himself his ability. After playing several other parts in other dramas, Jefferson wrote out a dramatic version of the story of Rip Van Winkle, in which he worked over some older plays, and then acted out the

had ended and the Lodge of Perfect Observance where the High Grades had been practiced had gone out of existence. On page 81, Wonnacott says that the degree was introduced into Dublin in 1782 by foreigners, of whom Jean Laurant was one and Zimmermann another. On the occasion where Laurant was in the chair of the Kilwinning Lodge in Dublin and communicated the Prince Mason degree, Zimmermann was also present and acted as S. W. on January 20th, 1782. Zimmermann remained faithful to his chapter, and among his good works he admitted John Fowler as a Prince Mason. It is evident that Bro. Wonnacott has not only proved that the origin of the Scottish Rite was in the degrees imported from the Continent, but also in these same imported degrees can be found the origin of the so-called York Rite now in use in the United States, including the Royal Arch and Knight Templar degrees, which were brought from Ireland by Irish military lodges and established direct from Ireland in Charleston, S. C., and spread from Boston, Pennsylvania and Charleston, S. C., all over the United States after the Revolutionary War was over.

part with success at Washington. This was in 1859, and the play was given its final shape by Dion Boucicault in London in 1865, where it ran one hundred seventy nights, with Brother Jefferson in the leading part.

After his return to America, Jefferson won the hearts of his countrymen with the droll scenes of his new play. The carefree Rip who wanders away into the hills, the sports far up in the mountains, the gaunt frame of the aged man, just wakened from the long sleep, clad in ragged, tattered clothes, dragging the remnant of his rifle, strolling into the village he had left years before to find all things so changed, captured the hearts of every audience. His success in this part was so marked that he was sometimes called a one-part actor, yet the public never tired of his acting in this his masterpiece. He acted also in the parts of Bob Acres in *The Rivals* and of Caleb Plummer in *The Cricket on the Hearth*, but Rip Van Winkle was his greatest success. During the later years of his life, Brother Jefferson spent much time in a place he had bought on the shores of Buzzard's Bay, where he could indulge in his favorite pastime of fishing.

Brother Jefferson won the friendship of many of the leading men of our country, men who played their parts in politics, in art, and in literature. He brought fresh dignity to the stage and honor to his profession, and the American stage of today owes a great deal to his work and talent. He was twice married, first to an American actress, Margaret Clemens Lockyer, in 1850, and the second time to Sarah Warren, the niece of an actor, in 1867.

Our brother passed away in April, 1905, mourned by all his countrymen, and his remains were buried on the shores of the Bay he loved so well, in the town of Sandwich, where a huge boulder marks the spot.

LORD RIPON'S DEFECTION

By LEO FISCHER, 33°, Manila, P. I.

One of the most prominent British statesmen of the latter half of the nineteenth century was George Frederick Samuel Robinson, First Marquis of Ripon, who was born in 1827, an only son of the First Earl of Ripon, and died in 1909. During his long and eventful life, this English aristocrat occupied many public offices of great importance, and was entrusted with many missions that required rare diplomatic talent. He began his political career by his election to the British House of Commons in 1852, and rose rapidly, occupying among other outstanding positions, those of Secretary of War, Secretary of State for India, Lord President of the Council and Viceroy of India. The last political office he held was that of Lord Privy Seal, in the Asquith Cabinet, in 1908.

A very responsible task was entrusted to Lord Ripon in 1871, when Prime Minister Gladstone sent him to the United States to settle the claims arising out of the depredations caused to American shipping during the war between the States by the Confederate cruiser, *Alabama*, which had been fitted out in a British port. In recognition of the successful manner in which he acquitted himself of this mission, a marquise was conferred upon him upon his return to England.

Young Ripon was representing the town of Huddersfield, in the House of Commons in 1853, when he was made a Mason in the town mentioned. He took Masonry seriously, and soon became master of his lodge. Provincial and other honors followed, and in 1861 he was chosen Deputy Grand Master of the United Grand Lodge of England, which, in March, 1870, unanimously elected him to be its grand master. Lord Ripon held that proud office when he went to the United States to settle the Alabama Claims. He was the first Grand Master of English Masons who ever visited this country, and was received with great enthusiasm and hospitality. The reception tendered to him by the Grand Lodge of the District of Columbia on May 10, 1871, was attended by delegations from all the other grand lodges of the United States, and was one of the most notable functions of the period.

An equally enthusiastic reception was given to the grand master upon his return to his native land. He told his brethren, there, that "one who was engaged in a mission of peace, in a mission the great object of which was to cement the friendship between the two great branches of the Anglo-Saxon race, was engaged in a truly and purely Masonic work." It is a fact that Lord Ripon's visit to America marked the beginning of an era of better understanding between English and American Masons.

Lord Ripon was a very conscientious and careful grand master. Masonry in England grew and flourished under his administration as grand master.

But suddenly, like a bolt out of a clear sky, came one of the most dramatic scenes the United Grand Lodge of England has ever witnessed. That grand

body was assembled in communication on September 2, 1874, awaiting the coming of its grand master, when a letter was read to a vast concourse of leading Masons, which left every member of it stunned and bewildered. In his letter, signed, "yours faithfully, Ripon," the grand master said:

"I am sorry to inform you that I find myself unable any longer to discharge the duties of grand master, and that it is therefore necessary that I should resign that office into the hands of the members of the grand lodge, with the expression of my grateful thanks for the kindness which I have ever received from them, and of my regret at any inconvenience which my retirement may cause to them."

The grand registrar, the highest legal authority in the English Grand Lodge, immediately moved that the resignation be accepted, vouchsafing no other explanation than that he was unacquainted with the reasons for the grand master's resignation but that they were entirely unconnected with the Masonic Order. The members of the grand lodge seem to have adopted that resolution without any discussion. They were informed by the deputy grand master, that the government of the Craft devolved on the Prince of Wales as past grand master.

Several days passed before the Craft and the public learned the reason for this sudden resignation, then an evening paper announced that Lord Ripon had been converted to Roman Catholicism and had, for this reason, resigned his grand mastership. On the following morning, the *London Times*, in an editorial, confirmed this news, saying, among other things, that Lord Ripon's conversion was "a step which can only be regarded as betraying an irreparable weakness of character."

Lord Ripon's conversion to Roman Catholicism is a psychological riddle. It is known that he heard mass for the first time on the Sunday, after the murder in Greece, early in 1870 of his brother-in-law, whose death had greatly affected him. But it is also a fact that he became grand master a few weeks after that and that he stayed with the Anglican Church for another four years. He determined to leave that church in May, 1874, and in August of that year, he informed some of his political friends of this intention. But none of his brethren in Masonry were apprised of it until two days before the communication of the grand lodge at which the letter above, copied, was read.

Lord Ripon had been told by his spiritual advisers that he must forsake Freemasonry. True, two of his predecessors in the office of Grand Master of England, Lord Montague, and Lord Petre, had been ardent Roman Catholics, but that was during the 18th century. Ripon, no doubt, regretted leaving the Fraternity and forsaking his Masonic friends, but he was not left any choice. His religious convictions must have been strong, indeed, because he must have realized the consequences of his step which were sure to bring him no

material or worldly advantages of any sort but just the contrary. Only six months before his resignation he had, in a Masonic address, uttered these words showing his pride in and love for Masonry:

"Great prosperity and thorough Masonic harmony reign throughout the Craft in every part of the country. It is, indeed, a proud thing to be called to stand at the head of a body of men, who, in the midst of such great prosperity and with ever-increasing numbers, are able to boast that there has not been during the past twelve months a single cloud, for one moment, to overshadow the perfect brilliancy of our Masonic harmony. It shows that we have been acting in the true spirit of this ancient Craft, and that we have been animated by those great principles which we ought ever to remember. It is because I hope and believe that these principles are deeply written in the hearts of all, that I esteem it a very great honor, once more, to be called to preside over you."

Why did Lord Ripon become a convert to Roman Catholicism? His was not the case of a man returning to the faith in which he had been brought up, and the promises and threats of which come back to his mind as resistance is weakened by disease, fear of death, age, or the influence of persons near and dear to the individual concerned. Was he influenced by the fear of death, awakened by the tragic end of his brother-in-law? Was he tired of the struggle of life and did he desire to pursue the rest of the journey on a path

smoothened by others, to travel toward Eternity under the guidance of others, instead of following the dictates of his own reason and conscience, those inexorable judges?

Our English brethren judged the act of their erstwhile grand master with that Masonic charity, that tolerance and forbearance with which Masons should judge the acts of others. There were no violent re-creminations, no resolutions breathing contempt and hatred, only expressions of regret. The splendid work done by Ripon, for Masonry, humanity and England was not forgotten, and his defection was forgiven, but mention of his name was and is avoided by British Masons.

Masonry soon recovered from the shock. The Prince of Wales, who subsequently became King Edward VII, accepted the grand mastership and appointed the deputy grand master, Lord Carnarvon, as pro grand master, an office which is something between deputy grand master and grand master, and which exists in England only when a royal prince is grand master. Indeed, Masonry is greater than any man!

Note by Author—A more detailed account of Lord Ripon's rise and fall in Masonry can be found in Sir Alfred Robbins' excellent work, entitled "English-Speaking Freemasonry," from which we have obtained much of the information contained in the above article.

FREEMASONRY IN GERMANY

By ARTHUR SCHRAMM P. M., *Acacia Lodge, No. 438, F. & A. M.*

Written in 1931, the following article contains much valuable information, notwithstanding recent changes in the Masonic situation in Germany.

In the history of Ancient Masonry, Germany plays a very important part, since it was there that the guilds of Operative Stone-Masons first assumed that definite organization which subsequently led to the establishment of symbolic—or speculative—Freemasonry. But it was not until a later date that the latter institution obtained a footing on German soil. We know that Masonry in its present form was organized on St. John the Baptist's Day, the 24th of June, 1717, at London, when four lodges of the ancient guilds of Masons formed a grand lodge. Masonic history informs us that for many years previous to 1717, philosophers and other great thinkers joined these guilds and formed with them a society. At that time the brethren worked in practical Masonry as well as in symbolic Masonry. After 1717, when the Craft worked only in symbolic—or speculative—Masonry, the newly formed grand lodge spread rapidly over the globe. In the year 1732 the first lodges were formed under the jurisdiction of the Grand Lodge of London in Hamburg, Schwerin, Hanover, Frankfurt-on-the-Main, and many other places in the German states.

The first lodge, being the one at Hamburg, was called "Absalom" and its leader was one Charles Sarry,

who called himself Provincial Grandmaster of Prussia and Brandenburg. In the year 1742 he became master of the lodge of the "Three Globes" at Berlin. In 1740 the present Grand Lodge of Hamburg was formed under the name of "Provincial Grand Lodge of Hamburg and Lower Saxony" and, as such, had the right to organize new lodges and grant charters.

It was the Lodge "Absalom" of Hamburg which sent its officers to Brunswick to initiate Crown Prince Frederick of Prussia, who later became "Frederick the Great," into Masonry on the night of June 14-15, 1738. Frederick's adjutant, Count von Wartersleben, received the degrees of Freemasonry with him. Incidentally Frederick requested that he be initiated in the same manner as all other candidates, with no part omitted.

After having been duly initiated into the three degrees of Masonry, Frederick established a lodge at the castle of Rheinsberg, which was called the Royal Court Lodge or "Noble Loge." Many of the nobility received their degrees in Masonry in that lodge. It is also said that Frederick was the founder of the Scottish Rite of Freemasonry. The Grand Lodge of "The Three Globes" at Berlin, however, as well as many European historians, contradict this claim, and state this to have been impossible. They attribute this assertion to some over-zealous Masons wishing to clothe the rite in gran-

deur and age. Mackey, in his Encyclopedia of Freemasonry, definitely states the rite was not established earlier than 1801. I might say here though, that General Pike and other Masonic scholars of unimpeachable authority, after many years of investigation, satisfied themselves that Frederick the Great was really the founder of the Ancient and Accepted Scottish Rite of Freemasonry, and all supreme councils in the world teach this to be true.

The kings of Prussia, with only two exceptions, were members of the fraternity, and they contributed much to the propagation of Masonry in Germany. Particularly Emperors William I and Frederick III, the father and grandfather of the last Kaiser, were ardent promoters of the Craft, and both encouraged greatly the advancement of Masonic doctrines throughout the Empire. William II was not a Mason.

The Lodge of "The Three Globes" was formed into a grand lodge on September 13, 1740, under the name of "Royal National-Mother-Grand-Lodge of the Three Globes in the Prussian States." Subordinate lodges were established by that body in a great number of cities. It has 293 lodges with 22,000 members.

It works a system of seven degrees, the three degrees of Symbolic Freemasonry, and four additional higher degrees. The latter are also under the control of the grand lodge, but are governed by an "Internal Supreme Orient," whose members are, however, elected by the grand lodge.

The Grand Lodge of "The Sun" at Bayreuth was instituted January 21st, 1741. It has 45 lodges and 4,000 members.

The Grand Lodge of "Freemasons of Germany" (Grosse Landes-Loge der Freimaurer von Deutschland), at Berlin, was organized on December 27, 1770; this grand lodge works under the Swedish Rite, and it has now four provincial grand lodges, 18 chapters, 49 St. Andrews Lodges and 178 St. John's Lodges. Its membership is 22,000.

The Swedish Rite, practiced by this grand lodge, has ten degrees, and is divided as follows: The St. John's Lodges, with the three symbolic degrees; the St. Andrew's Lodges, which comprise (4) The Scottish Fellow-Craft and (5) the St. Andrew's Master. The chapter, with four degrees of (6) Knight of the East, (7) Knight of the West, (8) Knight of the South, or Favorite Brother of St. John. This is a Rosicrucian degree. (9) Favorite Brother of St. Andrew. (10) Most Illustrious Brother of the Red Cross.

The Grand Lodge of "Eclectic Union" at Frankfurt-on-the-Main was instituted March 18, 1783. It now has 26 lodges with 3,200 members.

The Grand Lodge "Royal York of Friendship" at Berlin was formed June 11, 1798. It has 130 lodges with a membership of 11,500.

This grand lodge works in the three symbolic degrees, but has added to these the "Inner Orient" which is not a degree superior to the others, but merely a stage or degree of enlightenment dedicated to the study of Masonic history.

The Grand Lodge of Saxony at Dresden was organized September 28, 1811. It has 45 lodges and 7,200 members.

The Grand Lodge "Concord" at Darmstadt, organized March 22, 1846, has ten lodges with approximately 1,000 members.

The Grand Lodge of Hamburg has 56 lodges and 5,000 members.

A number of independent lodges formed a new grand lodge at Leipzig, November 16, 1924, under the same of "Deutsche Bruderkette" (German Chain of Brothers). It has ten lodges and 2,000 members.

There have been several other so-called Masonic bodies in Germany, but they were never recognized by any of the regular German grand lodges nor by any important foreign grand lodge. One of them is the Grand Lodge of "The Rising Sun" at Hamburg, an organization formed for the purpose of bringing Freemasonry, or rather the Masonic ritual, up-to-date. They were not satisfied with the old teachings, and wanted to make Masonry modern. They did not succeed, but have slowly come back to the old ritual as we use it today.

About ten years ago a "Workman's Grand Lodge of Freemasons" was formed in Hamburg. The regular Masons soon convinced the members of the organization, that in Freemasonry men of all walks of life and of all shades of opinion meet on the level, and that it was unreasonable to form a grand lodge under such a name. The Workman's Grand Lodge died a natural death about two years later.

There is also a regular German Grand Lodge in Austria, one in Czecho-Slovakia, and the Grand Lodge "Alpina" of Switzerland, which works in German and French.

Each German grand lodge is formed along special lines, and each one has its own special system. In three of the grand lodges, the old Prussians, only Christians are admitted. They are therefore frequently called the "Christian Grand Lodges." The others are called the "Humanitarian Grand Lodges" and admit all creeds. The nine German grand lodges are joined together in the "German League of Grand Lodges" (Grosslogen Bund), organized May 19th, 1872.

One very important factor of Freemasonry in Germany is the "Verein deutscher Freimaurer." This is a society of individual Masons meeting for the purpose of research and study. It is a group similar to the Quatuor Coronati Lodge of England, and was formed in 1861. It has a membership of 30,000 German-speaking Masons all over the globe. I happen to be a member of that organization, and receive, as a consequence, some very valuable communications on Masonic research and philosophy. It seeks to unite men for the purpose of promoting the Masonic principles and the study of Masonic science. In the sphere of literature this society stands second to none. It is especially proud of the many editions of valuable books published by them.

Scottish Rite

Much has been adduced recently anent the Scottish Rite of Freemasonry in Germany. German grand lodges have been accused of being obsessed with a superiority complex because of their refusal to recognize the newly established Ancient and Accepted Scottish Rite in Germany. It may be news to the average American Mason, to learn that the Scottish Rite was or-

ganized in Germany only last summer, and then by the Supreme Councils of The Netherlands and Switzerland.

Shortly after the organization of this body several hundred members of the irregular Grand Lodge of "The Rising Sun" at Hamburg decided to apply for recognition, only to find themselves strongly opposed by the nine regular German Grand Lodges of Germany, who declared they could become "regular" only by applying for admittance in regularly constituted lodges. Not being willing to again apply for admittance in the regular way, they applied to the Grand Lodge of France, which is not in fraternal accord, at the present time, with any of the German grand lodges, and many of them were admitted as members thereof, without even going to France. They were, it is reliably stated, admitted to membership "by mail." Diplomas were sent them through the post, and they considered themselves ipso facto full fledged Masons and members of regular constituted lodges. A number of dissatisfied German Masons, as well as these newly admitted Masons, applied to the Supreme Council in Germany of the Ancient and Accepted Scottish Rite of Freemasonry for charters. This body, without consulting the grand lodges of Germany, issued charters to eight new lodges, which then formed the new "Symbolic Grand Lodge of Germany." In other words, the Scottish Rite formed eight blue lodges in Germany and thereby came into conflict with symbolic Masonry.

In every country, where symbolic lodges are functioning, in obedience to a regularly constituted grand lodge, the Rite concedes the jurisdiction of the grand lodge over the first three degrees. There is grave doubt therefore, that the German grand lodges will view with favor any activity of the A. & A. S. R. until it surrenders all jurisdiction over the three symbolic degrees to the grand lodges. In Germany there are less than 100,000 Masons, and the nine existing grand lodges can well take care of them without organizing new grand lodges. We American Masons cannot fail to sympathize with the old German grand lodges in their attitude of aversion towards the formation in their midst of a new Masonic body, the first step of which, since its inception, is to flagrantly violate the traditions of our order, by organizing blue lodges in a country where sufficient grand lodges exist to meet all necessities. As a matter of fact, four of the German grand lodges, namely those of Hamburg, Frankfurt-on-the-Main, Bavreuth and Darmstadt, are now taking preliminary steps to merge and form one new grand lodge under the name of "Die alten Pflichten" (The Ancient Charges). They recognize the fact that "in unity is strength" and they believe the organizing of more grand lodges would only induce discord.

Anti-Masonic Movements

If the German position were reversed, it is manifestly conceivable that our brethren in America would very much oppose the organization of blue lodges in their midst by the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry.

It must be taken into consideration, when viewing the situation in perspective, especially so, at this great distance, that very unfavorable indeed were the condi-

tions under which German Masons had to bind their sorely shaken elements as a result of the war's ending. Influential leaders, in many walks of life saw fit, mayhap for egotistical reasons, to embarrass, waylay, and impede the progress of Freemasonry in Germany. May Ludendorff and his clientele be quoted in this respect? After all, sincere Germans mean solely to maintain Masonry in Germany as it once was, viz., on a plane unassailed and unassailable by the petty bickerings and indifferent formations of anti-Masonic character and also of off-shoots in Masonry with which they have had to contend these latter days. Hence, they view with a critical and aversive light the formation of offshoots of the parent organization. They seek but to hold fast to that for which Masonry, pure and unadulterated, stands, and for that which has been handed down to them through the ages by the founders of the Ancient Charges. All things considered, is the German attitude justified?

Bro. John H. Cowles 33°, Grand Commander of the Supreme Council of the A.&A.S.R., Southern Jurisdiction of the U. S. A., thought in a recent letter to the writer of this article that the quoting of Ludendorff was a poor argument. Bro. Cowles has visited Germany twice and has studied the situation there. German Masons have told him that they considered General Ludendorff insane. No doubt Ludendorff is a "crank" and he believes himself called upon to decry everything that is looked upon as clean and noble. The former Quartermaster General of the Imperial German Army, at one time the genius who supplied the army and the people of the Fatherland with subsistence and war material, has indeed made himself very ridiculous. Not only does he carry on a continual warfare against Masons, Jesuits and Jews, but he charges them with being aligned together to destroy Germany. He and his wife recently openly renounced the Christian religion and declared belief in the ancient German heathen god, Wotan, to be the only basic foundation of true religion.

Ludendorff and his wife travel around in Germany, holding meetings, (charging an admission fee) in an endeavor to sell his political and religious convictions to curious citizens, notwithstanding the fact that he draws a pension from the German government to the amount of \$5,000 annually. At the entrance, books and pamphlets are offered for sale, in which persons of prominence are assailed, especially if they are Masons, Catholics or Jews.

It is a poor argument, to put off men of Ludendorff's type without an explanation. It is very regrettable that this man, who had every chance of becoming immortalized as a national hero, should indulge in such cheap notoriety. His great position hitherto—in Germany—gave him a platform from which to speak in the manner he now does. An ordinary mortal would be jailed as a nuisance were he to give vent to similar loud-mouthed gaping.

Stands on Merits

Masons in Germany really have nothing to fear from a man of this type. Historically, Masonry in Germany, as in all countries, stands on its own merits

and achievements. Shades of Frederick the Great, William I, Frederick III, Blucher, Scharnhorst, von Stein, Goethe, Schiller, Lessing, Fichte, Mozart, rise up at once to refute Ludendorff's tirade against the tenets of Freemasonry, which these great men held.

Frederick the Great, that mighty warrior of old, was in fact the first monarch in the world to embrace the tenets of Freemasonry, and sponsored its protection. He needs no introduction, and yet Ludendorff would have us believe, men such as these herein mentioned, were traitors to their country at least, that is the only logical conclusion to arrive at from his latest tirades. He pronounces all Masons traitors insofar as they are an "internationalist body" to which, he asserts they owe first allegiance, above and beyond all else. Obviously, such a conclusion need only be stated to be denied. As a matter of fact, President von Hindenburg received in audience the three grand masters

of the old Prussian Grand Lodges, and assured them of his deepest sympathy and regard.

Further proof of the unfairness of this man is given us in the many cases tried in the law courts of Germany for the libelous and slanderous statements he has made. The whole case of his antagonism against Masonry could be ignored were it not for the fact that Masons outside of Germany might not have a true perspective of the position. Masonry in this country and in Germany is perhaps more closely allied than in any other combination; invariably divorcing itself, as it does in both countries, from both political and religious controversies. It behooves us therefore to nail lying statements against the craft wherever met, and this alone prompts me to draw the attention of the fraternity to Ludendorff's attacks, as reported in the press.

* * * *



NOVEMBER ANNIVERSARIES

Brig. Gen. William Whipple, a Signer of the Declaration of Independence and a member of St. John's Lodge No. 1, Portsmouth, N. H., died in that town, November 28, 1785.

James Knox Polk, 11th U. S. President and a member of Columbia (Tenn.) Lodge No. 31, was born in Mecklenburg County, N. C., November 2, 1795.

David Kalakaua King of Hawaii, was elected Master of Lodge le Progres de l'Oceanie No. 371, Honolulu, November 29, 1875.

Edward, Prince of Wales (King Edward VII), who served as Grand Master of the Grand Lodge of England from 1874 to 1901, was born in London, November 9, 1841.

Melville R. Grant, who at the time of death was Grand Almoner and Dean of the Mother Supreme Council, was born at Hartwick, N. Y., November 25, 1850.

John Philip Sousa, famous composer and bandmaster, was born at Washington, D. C., November 6, 1854, and was a member of Columbia Commandery No. 2, K.T. of the Capital City.

Kamehameha IV, King of Hawaii, and a member of Lodge de Progres de l'Oceanie No. 371, Honolulu, died in that city, November 30, 1863.

Warren G. Harding, 29th U. S. President, was born at Corsica, Ohio, November 2, 1865. He was a member

of the York and Scottish Rites, and the Mystic Shrine.

Commodore Lawrence Kearney, who served in the War of 1812 and was a member of Columbian Lodge, Boston, Mass., died November 29, 1868.

Curtis Chipman, 33°, Grand Master of Massachusetts (1932-35), was born at Boston, November 1, 1875.

Ibra C. Blackwood, Governor of South Carolina (1931-35) and Grand Master of that state (1931-33), was born at Spartanburg, S. C., November 21, 1878.

Francis S. King, Grand Master of Wyoming (1907) and Active Member in that state of the Mother Supreme Council, was exalted in Lebanon Chapter No. 3, R.A.H., Laramie, Wyo., November 20, 1901.

Floyd B. Olson, Governor of Minnesota (1931-36) and a member of the Scottish Rite at Minneapolis, was born in that city, November 13, 1891.

Edwin T. Meredith, Secretary of Agriculture under President Wilson and Active Member in Iowa of the Mother Supreme Council, received the 32nd degree at Des Moines, November 22, 1907.

Earl Roberts, British army officer who served in India and South Africa, was, in 1895, appointed Senior Grand Warden of England. His death occurred at St. Omer, France, November 14, 1914.

Lord Jellicoe, British Admiral who served as Grand Master of the Grand Lodge of New Zealand (1922-24)

while Governor General of that country, died at London, November 20, 1935.

LIVING BRETHREN

Charles H. Merz, M.D., Masonic author and lecturer, was born at Oxford, Ohio, November 7, 1861.

Andrew J. Russell, Past Grand Master of Arkansas, was born at Springfield, Mo., November 20, 1865.

Charles C. Hunt, Grand Secretary of the Grand Lodge of Iowa and Librarian of the Masonic Library at Cedar Rapids, was born in Cleveland, Ohio, November 9, 1866.

William H. Murray, former Governor of Oklahoma and a member of the Scottish Rite at McAlester, was born near Collinsville, Tex., November 21, 1869.

Alexander J. Groesbeck, 33°, former Governor of Michigan, was born in McComb County, Mich., November 7, 1873.

Jesse M. Whited, 33°, Past Grand Master Councilor, Order of DeMolay, was born at Carlin, Nev., November 20, 1876.

Robert B. Gaylord, Past Grand Master of California and Grand Sword Bearer, Grand Encampment, K.T., U.S.A., was born at River Falls, Wis., November 24, 1876.

Will H. Hays, Postmaster General under President Harding and a member of the York and Scottish Rites, and the Shrine, was born at Sullivan, Ind., November 5, 1879.

Bainbridge Colby, Secretary of

State in the Wilson Cabinet, was raised in Kane Lodge No. 454, New York City, November 18, 1902.

Esten A. Fletcher, Past Imperial Potentate of the Mystic Shrine, received the 32nd degree at Rochester, N. Y., November 19, 1903.

Hanford MacNider, Past National Commander of the American Legion and former U. S. Minister to Canada, received the 32nd degree at Clinton, Iowa, November 22, 1912.

David Sholtz, Governor of Florida, received the 32nd degree at Key West, November 11, 1918.

William G. Conley, former Governor of West Virginia and a member of the Scottish Rite at Wheeling, affiliated with Charleston (W. Va.) Lodge No. 153, November 13, 1919.

Andren E. Douglass, professor of astronomy at the University of Arizona and founder of "Tree Ring Science," received the 32nd degree at Tucson, November 20, 1919.

Dr. John W. Studebaker, U. S. Commissioner of Education, received the 32nd degree at Des Moines, Iowa, November 16, 1923.

Dr. George C. F. Butte, former Vice Governor and Secretary of Public Instruction of the Philippine Islands, received the 33rd degree at Austin, Texas, November 20, 1923.

Harry F. Byrd, former Governor of Virginia and U. S. Senator from that state, became a member of Winchester (Va.) Hiram Lodge No. 21, in November, 1925.

Alfred M. Landon, Governor of Kansas, received the 32nd degree at Fort Scott, Kans., November 21, 1928. He is also a member of the Shrine and Grotto.

Henry A. Wallace, Secretary of Agriculture in the present Cabinet, received the 32nd degree at Des Moines, Iowa, November 23, 1928.

MEETING IN FIVE LANGUAGES

A Joint Communication of the Scottish Rite Blue Lodges of New Orleans, La., was held in the Scottish Rite Temple in that city on October 9, 1936, to hear an address delivered by Grand Master Robert F. Kennon.

A unique feature of the announcement was its publication in five languages: English, French, Spanish, German and Italian. At the above meeting the Entered Apprentice Degree was conferred under the auspices of Dante Lodge No. 174 and by a team selected from the Italian lodges. There are several lodges that work according to the Scottish Rite Blue Lodge rituals in the State of Louisiana which are obedient to the regular grand lodge of that state.

Grand Encampment of Knights Templar of the United States of America

OFFICE OF THE COMMITTEE ON CHRISTMAS OBSERVANCE

HAMILTON, OHIO, DECEMBER 15, 1936.

Most Eminent and Dear Frater:

The following sentiment has been prepared by this Committee for the coming Christmas Observance:

To Andrew D. Agnew, Grand Master:

The pendulum swings and the Yuletide season again approaches. Every Knight Templar under obedience to the Grand Encampment should fervently pray that the dark pall of depression that has hung over our fair land for so long, may be soon lifted, and that the bright sunshine of cheerfulness and ease may again appear to brighten life's pilgrimage and warm the inner chambers of otherwise happy hearts to the cold and barren walls of which are clinging many tender tendrils and precious flowers which need but a single ray of the sunshine of joy and happiness to warm them into life and beauty.

It should likewise be our constant prayer that while in foreign lands, war-dogs have been unleashed and human lives have been sacrificed for greed and gain, the people of our favored land may not be involved in hideous war, with its accompanying atrocities, but filled with the spirit of the Prince of Peace, who is our Immanuel, may live in quiet contentment and rise to greater heights among the nations of the world.

In this spirit and with this hope, Most Eminent, the Templars of America pause in their onward march to salute and greet you on this glad Christmas Day with the earnest wish that God may shower upon you and yours His choicest blessings and that they may bring to you and yours the sweetest pleasures and felicities of life.

To which the Grand Master responds as follows:

My dear Fraters:

In conveying to you my heartfelt appreciation of your kind Christmas greeting and wishing for you and your loved ones an abundance of those blessings that make for a richer and fuller life, may I express the hope that on this glorious Christmas Day we may be awakened to fuller realization of our mission and duty as Templars.

He whose birth we commemorate today gave utterance to these words: "The Son of Man came not to be ministered unto, but to minister." How significant those words should be to Templars, for likewise Ancient Templary came into being to minister to the wants and render service to the pilgrims to Jerusalem. Theirs was a purposeful mission—ours should be. There never was a more urgent call and greater opportunity for dynamic devotion to humanitarian service than there is today. It is praiseworthy to be proud of our noble and glorious heritage. But we should not be content to merely bask in the reflected glory of those who brought honor and distinction to our Order in bygone days, but should strive to be worthy of our noble heritage by our own acts of devotion to the principles and teachings of our Order which we espouse.

While thankful to Almighty God that our fair land has escaped the horrors of war, our heartfelt sympathy goes out to those of other lands who have been the innocent victims of its brutal ravages. Truly "Man's inhumanity to man makes countless thousands mourn." May the day be hastened when the spirit of Christianity shall permeate the world, and "wars and rumors of wars" shall be no more, and the entire human family shall dwell together in peace and unity.

To Grand Commanders and Commanders of Subordinate Commanderies under the immediate jurisdiction of the Grand Encampment:

OPEN-AIR MEETINGS

A number of open-air meetings were held by the Freemasons of North Dakota during the summer of 1936, notably, the Royal Arch Convocation, held on the afternoon and evening of July 24 on Masonic Island; the assembly of Royal and Select Masters on the Island on Saturday, July 25, and the international picnic held there on Sunday, July 26. These were reported in the *News Bureau* release of August 24.

An open-air meeting was held by Hope Lodge No. 29 of Oakes, N. D., during the afternoon of June 22, 1936. It took place on Hans Low's farm, the birthplace of Fred Low, a present District Deputy Grand Master in North Dakota. Officers of Prudence Lodge No. 68 and Hope Lodge No. 29 participated in the work of the Master Mason's Degree. A feature of the occasion was the presence of Grand Master William H. Hutchinson, who presented the 3rd section of the Master

Mason Degree. Members to the number of 108 were present from lodges in South Dakota, Minnesota and North Dakota.

Fellowship Lodge No. 122 of Washburn, held three open-air meetings during the summer on a high elevation overlooking the Lewis and Clark monument which the Masons of North Dakota re-erected in 1935.

Fort Union Lodge No. 128, Watford City, chose Roosevelt Park, in the "Bad Lands" of the Little Missouri River, in which to hold its summer open-air meeting. The place selected was in one of the smaller canyons of that park which, as it opens up, presents to view a semi-circular bowl, forming a natural amphitheatre with level floors and sloping walls.

These natural appointments with their many beautiful touches of verdant nature and geological formations hoary with age form an ideal place for an open-air Masonic meeting. Moreover, the spot selected doubtless at-

The foregoing toast to the Most Eminent Grand Master and his response thereto are transmitted to you with request that you extend an invitation, through the proper officers, to all Sir Knights within your jurisdiction to join in the sentiments expressed, on Friday, December 25, 1936, at some convenient hour, preferably at noon, Eastern Standard Time, (equivalent to 5 P. M. Greenwich).

Courteously and fraternally yours,

NELSON WILLIAMS, P. G. C.,
Committee on Christmas Observance.

Address of the Grand Master:

ANDREW D. AGNEW,
815 Title Guaranty Bldg., Milwaukee, Wis.

Hawaiian	Standard Time 165° W. 6 A.M.
Alaska	Standard Time 135° W. 8 A.M.
Pacific	Standard Time 120° W. 9 A.M.
Mountain	Standard Time 105° W. 10 A.M.
Central	Standard Time 90° W. 11 A.M.
Greenwich	Standard Time 0° W. 5 P.M.
Philippine	Standard Time 120° E. 1 A.M.
	December 26

GRAND COMMANDERY OF KNIGHTS TEMPLARS
AND THE APPENDANT ORDERS OF
MASSACHUSETTS AND RHODE ISLAND
ORGANIZED 1805

SPRINGFIELD, MASS., DECEMBER 15, 1936.

To the Most Eminent Sir Andrew D. Agnew, Grand Master:

May the blessing of Heaven rest upon you and upon the host of Knights Templar under your care.

Your Christmas message is an inspiration. The words of Him whose birth this season commemorates, which you quote, are indeed worthy of adoption by every Templar.

With the spirit of kindness, beneficence and love so generally marked at Christmas, it seems as if the whole was akin, yet in our own land millions of able-bodied men are unemployed; many in our own ranks are in need; thousands of our Masonic brothers need a helping hand with a kindly word of comfort and encouragement. It is therefore necessary that we take to heart and set in motion, in some practical way, the example of Him who "came not to be ministered unto but to minister." In this way only can the truth of other words of our Lord, "it is more blessed to give than to receive," be realized.

It is to be earnestly hoped and devoutly prayed for that Christmas, 1936, shall become a turning point in our Templar life wherein we shall see the need and recognize the importance of practical application of the spirit of ministration.

The Sir Knights of Massachusetts and Rhode Island are glad to respond to the challenge of your Christmas message and to express the hope that there may come to you the rich blessing of joy and happiness.

To the Sir Knights of this jurisdiction is extended the felicitations of your Grand Commandery and my own personal wishes for your health and happiness.

CHARLES T. CONVERSE,
Grand Commander.

(SEAL) ATTEST:

MARTIN J. PLESCHINGER, Grand Recorder.

tracted Theodore Roosevelt, himself a Mason, who in his early life roamed this section of the country, for it was near the park that his ranch was located.

To add realism to the occasion, which exemplified the meeting places of our ancient Brethren, the Master Mason degree was conferred on one candidate, following which an address was delivered by the Rev. W. J. Hutcheson of Shiloh Lodge No. 1 of Fargo, N. D., who spoke on the "Moral Force of Masonry."

Among the notables present were former Grand Masters of the Grand Lodge, C. D. Milloy of Williston, and C. H. Starke of Dickinson, who spoke briefly.

Two states and fifteen Lodges were represented at the meeting.

ROYAL ORDER OF SCOTLAND

The Provincial Grand Lodge of the Royal Order of Scotland in the United

States held its annual meeting at Atlantic City, N. J., on September 21, 1936, with Sir James H. Brice, 33°, of New York City, Provincial Grand Master for the United States, presiding.

Present at the session were members from many states of the Union and several visitors from Canada. Following the business session in the afternoon, a number of candidates were invested with the degrees of the Order, the ancient ritual being employed for that purpose, rendered by members from Washington, D. C., under the direction of Sir John C. Palmer, Provincial Deputy Grand Master.

At the banquet addresses were made or toasts proposed by Sirs John B. Mullen of Rochester, N. Y., James E. Walker of Philadelphia, Herbert N. Laffin of Milwaukee, Wis., and Jacob C. Klinck, Grand Master of Masons in the State of New York.

In his annual address, Provincial Grand Master Brice stressed the dan-

gers threatening this country through the subversive activities of such movements as communism and atheism, and called upon all Masons, especially members of the Royal Order, to be on guard against these perils.

The Royal Order of Scotland is one of several organizations having a Masonic affiliation or background. The original constitutions provide that the King of Scotland be the hereditary Grand Master. For this reason, the headquarters of the organization are at Edinburgh, Scotland. For many years the membership was limited to a very small number and confined to residents of Scotland, but these limitations have been greatly extended, and members are found in all parts of the English-speaking world. The Order is distinctively Christian in character, and is said to have been established or revived by Robert Bruce, and given its Masonic character by him, as a recognition of the assistance he received at the battle of Bannockburn from refugee Knights Templar and other Masons who had allied themselves with his forces.

W. R.

A LONG CABLETOW

An article in the June (1936) issue of *The South Australian Freemason* states that the twenty-one brethren who were present traveled an average distance of 1,100 miles to attend a meeting of Alice Springs (S. A.) Lodge No. 156, at which a candidate was initiated. The master lived 750 miles from the lodge, and the candidate came from a locality 1,000 miles' distance in another direction. This is doubtless a record for long-distance traveling to a Blue Lodge meeting.

The above figures should put to shame those who offer as an excuse for not attending lodge the distance they have to travel, although that distance may be only a few miles.

CELEBRATES

300TH ANNIVERSARY

Solomon's Lodge No. 1, Charleston, S. C., opened the celebration of its 200th anniversary in St. Michael's Church, Sunday evening, October 25, 1936, where for many years it has maintained pews.

The Rt. Rev. Robert Emmett Gribbin, bishop of the Protestant Episcopal diocese of Western North Carolina, conducted the services. His theme was: "Remove not the ancient landmark which thy fathers have set." (Proverbs 22:28.)

The second day of the celebration, Wednesday, October 28, the lodge was opened at 7:00 p.m., in due and ancient form. Recessing a half-hour

later the members proceeded to Victor Theatre, where at 8:00 p.m., with a number of invited guests, they heard two addresses, one by Mr. Joseph E. Hart, Grand Master, who spoke on "The 200th Anniversary of Solomon's Lodge No. 1," and the other by Mr. Joseph B. Hyde, Junior Grand Warden, who spoke on "The Origin of Freemasonry." The address of welcome was made by Mr. James R. Johnson, Past Grand Master and honorary member of Solomon's Lodge No. 1, ary Master and honorary mmeber or Solomon's Lodge No. 1.

Mr. Thomas P. Lesesne gave an informal prologue of his play, *The Lodge Is Born*, after which it was presented by a cast under the direction of Mr. Luther W. Parker.

At the conclusion of the exercises, music for which was rendered by the Charleston male chorus, the officers and other members returned to the Masonic Temple, where Solomon's Lodge No. 1 was duly closed on October 28, the actual dtae on which the first Communication of the lodge was held in 1736.

The principal speaker at the banquet which closed the celebration, Thursday night, October 29, was Dr. Cloyd Heck Marvin, 32°, K.C.C.H. president of George Washington University, Washington, D. C.

According to Albert G. Mackey's *The History of Freemasonry in South Carolina*, Solomon's Lodge No. 1 was organized October 28, 1736, in "Charles Town, Province of South Carolina." Also, the following notice appeared in a weekly journal, *The South Carolina Gazette*, October 29, 1736:

"Last night a lodge of the ancient and honorable society of Free and Accepted Masons was held for the first time at Mr. Charles Shephard's, Broad Stret, when John Hammerton, Esq., secretary and receiver general for the province, was unanimously chosen Master, who was pleased to appoint Mr. Thomas Denne, Senior Warden; Mr. Tho. Harban, Junior Warden, and Mr. James Gordon, secretary.

The Grand Lodge of South Carolina will observe its 200th anniversary in April, 1937. It will memorialize the small group of Masons who met in Shephard Tavern, Charles Town, October 28, 1736, to form the first Masonic Lodge in the state. It will also review the pages of "two centuries of glorious reminiscences," paying tribute to those who "kept the Masonic light burning in South Carolina through war, privation, and even, it is recorded, internal dissension."

WHERE FREEMASONRY BEGAN



The Room on the First Floor of the Goose and Gridiron Tavern, London House Yard, on North Side of St. Paul's Churchyard. Size 22 by 15 feet, where Grand Lodge was formed and the first meeting held in 1717.

This is but one of the many hundreds of illustrations contained in the new "Gould's History of Freemasonry Through the World," recently published by Messrs. Charles Scribner's Sons, New York, through whose courtesy we reproduce it.

These superb books are without doubt the most valuable contribution to Craft literature made in the past half century. They contain a wealth of new information pertaining to Freemasonry, not only in this country but all over the world. All old legendary details have been eliminated and now is made available for the first time a really comprehensive and at the same time complete story of our Ancient Craft.

The following change has been made in the appointive officers of the Supreme Council, Scottish Rite, for Northern Jurisdiction: George F. Lounsbury, 33°, of Wisconsin, will serve as Marshal of the Camp, in place of Frank M. Weinhold, 33°, of that state.

EXEMPLIFY WORK

OF 18TH CENTURY

Over 400 brethren from a number of Provincial Grand Lodges of England recently witnessed an "Initiation" as rendered in a Lodge of the Ancients about 1760. The work was performed in Houldsworth Hall, Manchester, by

the Brethren of the Royal Cumberland Lodge No. 41, Bath, Eng., under the auspices of Manchester Lodge for Masonic Research No. 5520. The demonstration, given in the costumes and lodge arrangement of the period, was made possible by Mr. George Norman, Past Grand Deacon, United Grand Lodge of England, and Past Master of Royal Cumberland Lodge.

It is the opinion of Masonic students that there is actually little difference between the work of the eighteenth-century and twentieth-century lodges of England.

ANNUAL MEETING

SUPREME COUNCIL

The 124th annual meeting of the Supreme Council, 33°, for the Northern Masonic Jurisdiction of the United States of America was held at Atlantic City, N. J., during the week beginning September 20, 1936.

On Sunday morning, the Council observed its usual custom by attending divine service in a body, the members being accompanied by their ladies. Held at the Church of the Ascension (Protestant Episcopal), the sermon was delivered by the Most Rev. Derwyn T. Owen, 33°, Archbishop of Toronto and Primate of Canada, and an Active Member of the Supreme Council for Canada.

The Council was formally opened on Tuesday morning when visiting digni-

taries were received and welcomed, and when Grand Commander Melvin M. Johnson delivered his Allocution.

In the course of this address Grand Commander Johnson said:

"In these days, in various parts of the world, there are leaders of great numbers of men who are encouraging atheism, and not the worship of God; selfishness, and not altruism; intolerance, and not toleration; hostility, nad not neighborliness; hate, and not love. The world is in serious danger. Here, then, lies Freemasonry's greatest duty and opportunity. It has selected those ideals which are unchangeable landmarks, the total of which is summarized in the maxim, 'Brotherhood of Man based upon Fatherhood of God.' We, then, who are now—whether we wish it or not—charged with the responsibility of leadership, must remember what we have declared to be the duty of the Fraternity."

Visiting officials and dignitaries included the following from the Supreme Council of the Southern Jurisdiction of the U. S. A.: William Booth Price, Grand Almoner; Walter R. Reed, Secretary General, and Everett W. Frazar, Deputy in Japan of the Supreme Council, Scottish Rite, Southern Jurisdiction; also the following from the Supreme Council of Canada: William H. Wardrope, Sovereign Grand Commander; Alfred F. Webster, Past Grand Commander; John A. Rowland, Deputy Grand Commander; Walter H. Davis, Grand Secretary General; Douglas G. McIlwraith, Deputy in Ontario, and James A. Henderson, Active Member in Ontario.

Officers of the Supreme Council were elected for the coming three-year period, the old officers being re-elected with a few minor changes. Two additional Active Members of the Supreme Council were elected: John Wallace Woodford, of Dover, Del., and Florence Eugene Cottrell, of Toledo, Ohio. Fifty-six brethren were elected to receive the thirty-third degree, in 1937, as honorary members of the Supreme Council.

Allan M. Wilson, of Manchester, was elected Deputy in New Hampshire, succeeding Harry M. Cheney, who had requested that he be relieved from the burdens of that office. Samuel H. Baynard, of Wilmington, Del., who has been acting as Deputy in that state since the death of William M. Mask, Jr., was regularly elected to that position. Sylvester O. Spring, Active Member in Illinois, was made a Past Active Member, and Charles M. Gerdenier, of Connecticut, was named Dean of the Supreme Council, an honor previously held by Mr. Spring.

Among the appointive officers, James W. McCarthy, Frank M. Weinhold, Charles M. Buss, and Richings J. Shand were named as Marshals of the Camp. Elmer B. Young was advanced to the office of Grand Seneschal, and Robert D. Webster was made Assistant Grand Seneschal. Otto J. Goffeney, who received the 33rd degree at this session, was appointed Grand Organist.

Appropriations made for altruistic and fraternal purposes included the sums of \$8,000 for education, \$5,000 for the George Washington Masonic National Memorial, and \$40,000 to finance further research in *dementia praecox*.

An interesting progress report was made on this research project by Dr. Winfred Overholzer, Commissioner, Massachusetts Department of Mental Diseases, who is a member of the committee having technical supervision of this survey. Different phases of the investigation were assigned to specialists in various parts of the country, and a large amount of significant data has been secured. It is hoped that the continuation of this organized effort made possible by the financial support of the Supreme Council, the first of its kind to be initiated by any non-professional body, will eventually lead to important discoveries regarding the cause and cure of this dread disease, which is held to account for more than 60 per cent of all cases of mental disorder in hospitals and sanitariums, and to be responsible for a greater waste of human life than any other single ailment.

On Wednesday evening, the Thirty-third degree was conferred in full form on a class of forty designates elected last year to receive this honor. The closing session of the Council occurred on Thursday with the forming of the "Chain of Union." The 1937 session will be held at Milwaukee, Wis.

WAR MUST BE ABOLISHED

OR MAN PERISH

Mankind must either abolish war and organize internationally for peace or perish from the face of the earth, Prof. Bronislaw Malinowski of the University of London, orator of the Harvard chapter of Phi Beta Kappa, declared at the chapter's literary exercises in Sanders Theater recently.

"I personally believe," he said, "that a clear recognition of facts must sooner or later create that strong and united national will towards peace in every nation and across national boundaries, which is the only power to save us."

War, he said, was not and never has

been a biological necessity. Mankind had now reached that stage of evolution where it ceased to be a culturally constructive force. At present, he insisted, punctuating his words with blows of his fist, war was destructive and demoralizing, the world's "most cruel and imbecilic expression of the dominance of the machine over man."

Nearly 1000 persons attended the exercises, marked also by the reading of the Phi Beta Kappa poem, composed for this year by Prof. Robert Hillyer of Harvard, Pulitzer prize-winning poet.

Opening his address, Prof. Malinowski said he had chosen as his topic what to him appeared the most vital and also the most deadly issue of the world today; war as a menace to the immediate future of mankind.

"The last war," he said, "has in every way undermined our western American and European commonwealth. The next war is likely to go far towards its destruction. And even worse, the threat of an imminent war has become an economic and moral corrosive which is eating into our very flesh and blood politic."

To consider war in all its insidious aspects and specious aspects, Prof. Malinowski put three questions essential to an analysis of the facts of war.

First, he asked, is war a biological necessity?

The Answer to Your Thought.....

Why not a meeting place for members of the Craft in New York City? . . . is the

HOTEL MONTCLAIR

Lexington Avenue 49th to 50th Streets

The social meeting place of the Craft in

The New Smart Center of New York

800 OUTSIDE ROOMS
with baths, showers, and radios
Single from \$2.50; Double from \$3.50;
Double (twin beds) from \$4.00

Two Dance Orchestras
play from cocktail time to closing
Breakfast from 35 cents; luncheon from 65 cents; dinner from \$1.50

"There is," he said, "a powerful propaganda at work which attempts to foist on us the conviction that war is an expression of the struggle for existence; that it is due to man's innate and inevitable pugnacity or aggressiveness; that war as a selective agency has been, is, and will remain unavoidable as well as beneficent. Is this true?"

CULTURAL VALUE?

"Secondly, has war a constructive and cultural value? It is contended by a vast array of authorities that war has been, is and will remain the principal creative force of statecraft and of invention, of economic efficiency and technical skill. Is this view correct?"

"Finally, has war always been an effective instrument of tribal policy, economic and political? Is it still such an effective means to the end of national aggrandizement?"

An answer to those questions, he said, was essential to understand the forces at work both for war and for peace.

The modern pacifist, he said, who thought that all could be solved by an appeal to human good-will, fooled himself. Peace, he said, could not be achieved by means of renunciations because it was not a negative state, a mere absence of fighting.

"It is," he said, "a dynamic condition in which national or tribal differences have to be settled by large scale readjustments. If we want to prevent war we must replace the part which it plays by a powerful and effective machinery which would take over some of its functions. Such a machinery would entail far-reaching reforms in the individual, in the organization of our modern states and in our cultural outlook. Today we are faced with various creeds of pacifism and various methods of it are being advocated."

"Pacifism is decidedly on the upgrade in this country. The visitor from Europe is forcibly impressed by the almost dramatic change in public opinion of the United States, a change which I, myself, find in the press and personal contacts, and in the utterances of such statements as President Roosevelt, Mr. Hull, and also the Republican leaders. The difference between public opinion two years ago when I was last in the States and today is impressive. Of course, it is well to realize that between the expression of an ideal and its effective translation into practical politics there is a long way on which constructive statesmanship and public preparedness for sacrifice will be necessary. I hope the United States are going to take the lead in the work."

"The real road to peace is not through a relapse into fictitious natural pacifism but lies in the creation of an international super-state for the use of force in the maintenance of peace."

"In short, we want the international policeman exactly as we cannot do without the ordinary constable. Without him we shall be faced by gangsters, national and international."

THE BAD HABIT OF PATIENCE

"There is a limit at which forbearance ceases to be a virtue," said Edmund Burke, disputing the proverbial opinion that "patience is a virtue." Very likely the proverb was invented, anyway, to put the underdog in his place and persuade him to like it and stay there. For so long as a man is willing to endure hardship and injustice, he won't make any unpleasant fuss for those who are bullying and cheating him.

Americans are a patient people, which pays them no compliment. They put up with more nuisances and annoyances to the square yard than any other civilized people on earth. They allow themselves to be shoved around, snubbed and swindled, and take it all as part of the day's work which can't be helped.

You may see this patient ass, the average American, hanging humbly to a strap in a street car, though he has paid for a seat and probably needs one. He permits himself to be pushed and squeezed and shouted at in subways, though his nickels and dimes allow the subway owners and operators to ride in automobiles. He lets himself be ordered about by underpaid traffic policemen, even though he isn't doing anything except supply the money for their salaries.

In restaurants and hotels he meekly pays tribute to a bobbed-hair bandit for the privilege of hanging up his hat and coat, so that he can sit down in comfort to pay for his drink and dinner. He tips the bell boy for services which are already included in his hotel room rent. He is supposed to pay part

of the taxicab driver's salary, as well as the fare, and feels ashamed of himself if he doesn't.

In matters of more importance he is equally a patient sucker and an easy mark. He puts up with unnecessary noises, which would soon be stopped if somebody made enough fuss about it. He allows himself to be bothered by able-bodied beggars on the streets and hawkers at the kitchen door. He complains about bad service by public utilities, transit companies and others who depend on his patronage for their profits, but he doesn't do a thing about it. He even allows the reckless driver to live and go free, though a decent degree of public indignation would drive the road-hog off the highways into jail or the insane asylum.

He is long-suffering, too, with criminals and racketeers, though it is his own pocket they are picking. He permits politicians to get away with murder, though his own neck will hang for it. And when he wants to forget his troubles, he betakes himself to some night club or gyp joint and is hooked like a fish for everything he has.

He retains, of course, some small capacity for righteous indignation. But mostly he uses it by howling at the baseball park for the umpire's blood, or by breaking his clubs and cursing the caddie or the golf curse. Or else he blows off steam by ballyragging the other party in a political argument, or by getting hot and bothered over the plight of oppressed peoples in other countries.

It is said that "patience is a virtue" and that "virtue is its own reward." The reward for putting up with insults, impositions and annoyances is that you'll get a lot more to put up with. That sort of patience is a lazy habit, not a virtue. What this nation needs is an epidemic of impatience with bad manners, bad service, and every kind of carelessness and crookedness. They will never be stopped while most of us are dumb enough and patient enough to put up with them.

A GOOD MASONIC SENTIMENT

Said Dan McGann to a foreign man who worked at the self-same bench,
"Let me tell you this," and for emphasis he flourished a Stillson wrench,
"Don't talk to me of this bourgeoisie,
don't open your mouth to speak
Of your socialists or your anarchists,
don't mention bolshevick,
For I've had enough of this foreign stuff,

I'm sick as a man can be
Of the speech of hate, and O'm tellin' you
straight that this is the land for me!

"If you want to brag, just take that flag,
an' boast of its field of blue,
An' praise the dead an' blood they shed
for the peace of the likes o' you.
I'll hear no more," and he waved once more,
his wrench in a forceful way,
"O' the cunning creed o' some Russian breed,
I stand for the U. S. A!
I'm done with your fads, and your wild-eyed lads,
don't flourish your rag o' red
Where I can see, or at night there'll be
tall candles around your bed.

"So tip your hat to a flag like that!
Thank God for its stripes and stars!
Thank God you're here where the roads are clear,
away from your kings and czars.
I can't just say what I feel today, for I'm not a talking man,
But first an' last, I am standing fast for all that's American.
So don't you speak of the bolshevick,
it's sick of that stuff I am,
One God, one flag is the creed I brag!
I'm boosting for Uncle Sam."
—BROTHER EDGAR A. GUEST.

ON BOTH YOUR HOUSES

A wise and witty man lived more than three centuries ago in Stratford and London, England. When he died he left to his wife his second-best bed and very little to anybody else. But he left to the world a lot of plays, both tragedies and comedies, by which his name is far better known today than when he wrote them.

One of them was lately kidnapped by Hollywood and made into a motion picture. And the tragic tale of Romeo and Juliet, two youngsters of old Verona, shamed the scenario writers of the twentieth century by beating them at their own game and the box office of the picture theatres.

A lady once remarked that she liked Shakespeare's plays because they include so many familiar quotations.

Most of them are familiar because they have fitted the facts of life and human nature for more than three hundred years, and still fit.

For those who studied Shakespeare in school and for many others it rings a bell of recollection when Mercutio, man-about-town and Romeo's friend, speaks his mind about the feud between the families of Capulet and Montague. Mr. Mercutio has just been dragged into a brawl about nothing in particular, has been severely stabbed in the midriff, and is due to die in two minutes as a victim of other people's quarrels. "A plague on both your houses," says he, and dies like a gentleman.

There may be another reason why this line has meaning in the modern world.

Now and then the peaceful citizen and bystander finds himself suddenly sick and tired of the pot-and-kettle feud called politics. In an election year, especially, he gets fed up with political prejudices, political promises, political lying and backbiting. Common sense and experience tell him that the fundamental difference between professional Republicans and Democrats is the difference between the Ins and the Outs. And at last he says, or would like to say, "A plague on both your houses."

That was more or less the mood of real Americans when the result of this year's election was known and the country had got used to it. The nation and its millions of working men and women have better things to do than spend their time and money and energies in the feuds of politics. Poor Mercutio was fond of a fight, of course, and couldn't keep out of one if he happened to be in the neighborhood with nothing else to do. The American people enjoy their politics, too, though they usually get stuck in the end, whichever side wins.

When Mercutio got stuck with Tybalt's rapier he knew too late that he

had been a sucker in somebody else's quarrel. "A plague on both your houses," said he. There lies the political moral of "Romeo and Juliet," though the gentleman who wrote it never heard of Democrats and Republicans.—*The Houghton Line.*

JUST A GOOD MASON

The widow of a recently deceased Brother Mason, writing in appreciation of help rendered in connection with his illness and burial, spoke thus of her husband:

"His lodge was to him next after God and his Church. He was a faithful Mason and truly loved Freemasonry, and was inspired with its teachings and ceremonies. It is not possible for me to tell you or anyone how deep was his love for his Fraternity. Many times I have seen him kneel by his bed and implore God to help him memorize its lectures and to understand its philosophy and teachings. He said that if he had not had help from the Father he could not have mastered it."

"When he returned home after he had taken the Consistory Degrees he was like one from another world. He simply radiated sunshine and happiness. He could not get to his friends and brethren quickly enough to tell them the good news. Never before, nor never again, will I see anyone with the glory written on the face that was written on his."

"His whole life was devoted to the ones that were forgotten—the ones that were overlooked. His right hand never knew what his left did. His life was quiet, but deep with love and affection. He helped the weak and needy, and did not try to make a display."

We could name this brother, but he would not have wished it, for he did not seek recognition or applause. We all know his type; there are many like him, thank God! Would there were many more.



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LOTS LIKE HIM

Farmer Brown complained that he could find no old clothes to put on the scarecrow.

"Well," said his wife, "our George said I could give away his plus-four suit, as he's got a new one. Why not use that?"

"Don't be ridiculous, woman," said the farmer. "I want to scare the crows, not make 'em laugh!"

OUI, MONSIEUR

"Consomme, bouillon, hors d'oeuvres, fricassee poulet, pommes de terre au gratin, demitasse des glaces, and tell that mug in the corner to keep his lamps offa me moll, see?"

NOMINAL

Adam and Eve were naming the animals of the earth when along comes a rhinoceros.

Adam: "What shall we call this one?"

Eve: "Let's call it a rhinoceros."

Adam: "But why a rhinoceros?"

Eve: "Well, because it looks more like a rhinoceros than anything we've named yet."

THESE SOJERS

Scene: Kit inspection on the British transport lines.

Officer: "Driver Jones, you have only one spur here. Where's the other?"

Jones: "Blimey! I must have left it sticking in the 'oss, sir."

IT MULTIPLIED

Teacher—Lot was warned to take his wife and daughter and flee out of the city. Lot and his wife and daughter got safely away.

Willie—What happened to the flea, sir?

YOU'LL LIKE IT

Newly: "What is this lump in the cake?"

Wed: "Dearest, it's cottage pudding and that must be the foundation."

SOUNDS FISHY

First Freshman: "I hear you got thrown out of school for calling the dean a fish."

Second Freshman: "I didn't call him a fish. I just said, 'That's our dean,' real fast."

One mistake of the bureaucrats is that they have tried to cure the country's troubles with dollars instead of sense.

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AT THE PROM

She: "Darling, you aren't sick, are you?"

He: "Not exactly, but I would hate to yawn."

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